

THE
CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."

VOL. VIII.

JANUARY TO DECEMBER 1891.

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JAMES. A. O'CONNOR,
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FATHER ALESSANDRO GAVAZZI.

THE ITALIAN CHRISTIAN PATRIOT.

ALESSANDRO GAVAZZI was one of the chief actors in the unification of Italy and the overthrow of the temporal power of the Pope. He was born in Bologna in 1809. In 1824 he entered a monastery of the Barnabites and in due time was ordained a priest. He was an ardent patriot all through his life in the Church of Rome and as a consequence was frequently imprisoned by orders of Popes Gregory XVI. and

Pius IX. Father Gavazzi threw in his lot with Garibaldi and the Roman Republic in 1848, but defeat drove him to exile. Lovers of liberty in all countries welcomed him. He visited the United States in 1852, in 1872, and in 1881. When united Italy became a kingdom under Victor Emanuel Father Gavazzi established the Free Church of Italy in Rome, over which he presided until his death, January 9, 1889.

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"When thou art converted, strengthen thy brethren."—Luke xxiii: 32.

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NEW YORK, JANUARY, 1891.

No. 1.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specialty designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

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EDITORIAL NOTES.

IN THE FIRST CHAPTER OF THE GOSPEL of Luke, revised version, the priest Zacharias said of his son John the Baptist: "Thou shalt go before the face of the Lord to make ready his ways; to give knowledge of salvation unto His people in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death." Every Christian has a mission like that of John. They are witnesses for Christ, to testify of Him, to give knowledge of salvation that it might shine upon them that sit in darkness and the shadow of death. It is not difficult to tell of Jesus and His love and the way of salvation as a return to the Lord for all He has done for us.

WE WISH ALL OUR READERS A HAPPY New Year. The best wish we can express for them is an ardent desire to bring souls into the kingdom of God. May each one be God's instrument in this work this new year.

THE MOTTO OVER OUR NEW BIBLE ON the cover, "Let there be Light," will be our watchword this new year. We shall throw light on the darkness of Romanism for the information of all American citizens and lift up the light of the Gospel for our Roman Catholic brethren.

OUR FRIENDS CAN BEST HELP US IN this work by extending the circulation of this magaxine and thereby increasing its usefulness. Send your own subscription and that of some friend to whom you wish to make a good and useful present. Of course if you can get a subscription from that friend so much the better. To Roman Catholics, Young Men's Christian Associations and pastors with small salaries it will be sent for fifty cents a year.

THE CLEAR AND FORCIBLE ANALYSIS of Cardinal Gibbons' book, "Our Christian Heritage," by Rev. John Lee will do much towards clearing away the mist that fell upon many minds after reading that work.

IT IS CERTAIN THAT THE ROMAN Church expects to rule this country. Read Father Hecker's prediction—"The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the Republic." American Christians do not believe this, but the Roman hierarchy believes it and will continue to work and strive for that end. "Our work is to make America Catholic," said Archbishop Ireland of St. Paul at the Baltimore Catholic Congress in November 1889. If the American people want Papal supremacy, that has cursed Europe, they can have it.

THE EVANGELICAL PROTESTANT Association, organized at Iowa City four years ago, is not a missionary society which appoints missionaries, but simply an assisting agency to aid Reformed Catholic workers in Europe and in this country. It has given valuable assistance to THE CONVERTED CATHOLIC and other departments of our work, for which we are thankful. The corresponding secretary, Rev. H. H. Fairall, D. D., has devoted twenty years to this department of Christian effort. He is the author of the standard "History of Italy," which the late Father Gavazzi pronounced the "only complete work on Italy in the English language." Orders for this great history will be forwarded to Dr. Fairall. We hope other ministers like Dr. Fairall will devote themselves to this work.

IN THE CONVERTED CATHOLIC FOR November, 1890, reference was made to the new vitality given to the work of Father Hyacinthe and the co-operation afforded by Monsignor Bouland, who departed from the United States for France to take charge of the Gallican Church in Paris. During his two years residence in New York Monsignor Bouland was a frequent attendant at the Reformed Catholic services in Masonic Temple and a regular visitor to THE CONVERTED CATHOLIC office. It is confidently believed that he will preach the sound evangelical doctrine he heard in public address and private intercourse. That is the Gospel—the good tidings of salvation without Pope or priest—that will save the French people. Monsignor Bouland made many friends in this city who will rejoice to learn of the success that may attend his efforts in France.

REFORMED CATHOLIC WORK.

AS the Reformed Catholic congregation has been deprived of the use of Masonic Temple where Sunday evening services have been held for the last ten years, it was proposed to Father O'Connor, until his congregation could obtain a building of their own, that he should preach in the representative churches of the various denominations in New York during the winter. The first pastors spoken to on the subject were Dr. Howard Crosby of the Fourth Avenue Presbyterian Church and Dr. Robert S. MacArthur of Calvary Baptist Church, and they heartily welcomed him to their pulpits. Many other pastors have also thrown open their churches to Father O'Connor for Sunday evenings.

The first of these meetings was held in the Fourth Avenue Presbyterian Church Sunday evening, December 21, 1890, when Rev. Dr. Howard Crosby conducted the service and introduced Father O'Connor to his congregation. The latter spoke of his desire to reach the Roman Catholics with the Gospel, the difficulties that surround the work and the measure of success that has attended his efforts. He said although there were many Roman Catholic churches the Gospel was not preached in them, the way of salvation that God had appointed in His revealed Word was not made clear to the people. They were told that before coming to God they must get within a sacramental circle in which the priest is the presiding genius. The priest is really the mediator between them and God.

What he sought to do in the Reformed Catholic work was to make the way of God so plain and clear to his

Roman Catholic brethren that every one could know that where there is repentance for sin and faith in the Lord Jesus Christ there salvation is found. This he had been preaching and writing for twelve years in this city and many Catholics had heard the good news and heeded it. Several priests and ecclesiastical students had been converted. Many of them he had sent to Protestant seminaries to prepare for the Gospel ministry. The last priest whom he received out of the Roman Church had been recently admitted to the German Presbyterian Seminary at Bloomfield, N. J., after he had given evidence of true conversion.

The greatest need of the work was a mission building where regular services could be held and a temporary home established for priests who desired to leave the Roman Church and learn the Bible way of salvation. Without troubling pastors of the city or personally appealing to wealthy Christians, besides paying all the expenses of the meetings for the last ten years, he had received \$6,000 for a mission building. That amount was in the hands of the treasurer, waiting for \$4,000 more to make a first payment on the building.

It was deemed advisable to keep the work undenominational and of a missionary character as best adapted to reach the Roman Catholics. When they renounce the Roman Church and are converted to Christ experience has proved that they will unite with various churches like other American citizens.

At the close of the service Dr. Crosby warmly commended Brother O'Connor and his work and the methods pursued in conducting it. He was especially pleased that the work had been carried

forward as an undenominational one as best adapted to reach the Roman Catholics.

Sunday evening, December 28, Father O'Connor preached in Central Methodist Episcopal Church. He was introduced by the pastor, Rev. C. S. Harrower, D. D., who endorsed his work as heartily as did Dr. Crosby the previous Sunday. No collections for the Reformed Catholic work are taken at these meetings, but it is expected that all Christian friends who may become interested will contribute what they can to push on the work and to secure a building this year.

CHRIST'S MISSION.

The fund for a mission building for the converted Catholics now amounts to \$6,000, including a legacy of \$500 bequeathed last month by Mrs. Eliza Harrison, widow of Henry Harrison whose death was noticed in THE CONVERTED CATHOLIC for June 1889. Both Mr. and Mrs. Harrison were warmly interested in the evangelization of the Roman Catholics and all good works.

But one new name for the \$100 list was received last month. This makes forty-four who have promised to contribute that amount now, or \$25 a year for four years. All friends can contribute in the way that seems most convenient to them.

Father Hecker's Prediction.

Rev. Isaac T. Hecker, who died in December, 1888, was well known in New York. He was a representative Roman Catholic priest, the founder and superior of the Paulist Fathers. He had, besides, the advantage of being a member of an American family that had been successful in commer-

cial life in New York. He was the founder and editor of the *Catholic World*, the most respectable Roman Catholic monthly in the United States. He wrote much for that magazine and the year before his death made a selection of his best articles and published them in a volume entitled "The Church and the Age." In pages 56 and 57 of this book he said:

"The evidences of a movement towards the Catholic Church are still clearer and more general in the United States. There are less prejudice and hostility against the Church in the United States than in England, and hence her progress is much greater.

"The Catholics, in the beginning of this century, stood as one to every 200 of the whole population of the American Republic. The ratio of Catholics now is one to six or seven of the inhabitants. The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the Republic.

"This is no fanciful statement, but one based on a careful study of statistics, and the estimate is moderate. Even should emigration from Catholic countries to the United States cease altogether, which it will not, or even should it greatly diminish, the supposed loss or diminution in this source of augmentation will be fully compensated by the relative increase of births among the Catholics as compared with that among other portions of the population.

"There are no more patriotic or better citizens in the Republic than the Roman Catholics. The Catholic faith is the only persistently progressive religious element in the United States." What do our readers think of that?

 HOW CAN ROMAN CATHOLICS BE EVANGELIZED?

WE solicit contributions for THE CONVERTED CATHOLIC from our readers on this subject. On the school question, in municipal affairs and in politics generally our readers know what their duty is, but from a religious point of view we desire to learn what their desires and opinions are. Send us articles on this subject. Let them be brief. We do not want complaints of organizations, churches, pastors and people who have neglected this matter. We know all about that from an experience of twelve years. But we want to know how the Roman Catholics in your city, town or village can be reached by the truths of the Gospel.

Hundreds, yea thousands, look to us for counsel on this subject. We are doing the best we can to enlighten them, but we want co-operation in the work. Let our readers tell us what they think. Experience, effort, suggestion, counsel, advice, all will be welcome. Not only can clergymen give good counsel on this as on other subjects, but the Christian men and women whom we reach every month can tell much that will help us and the public at large to a solution of this question. "How can we reach the Roman Catholics?" Tell us what you think on this subject.

The following letter throws much light on the difficulties we encounter in our work. The large employers in every department of labor not only will not help us, but by yielding to the prejudices of their Roman Catholic employes they throw obstacles in our way. The readers of THE CONVERTED CATHOLIC can testify that we avoid all

harshness in the discussion of the religious differences between Protestants and Roman Catholics. We speak the truth in love, but such men as the managers of railroads and other corporations and the large employers of Roman Catholic labor would have us suppress the truth, and under the dictation of Rome would suppress us too if they could. But, "with the help of the Lord against the mighty," they shall not prevail. We seek to gain the attention of the Roman Catholics in order to preach the Gospel to them. We want help and not hindrance from Christians in the work.

PROTESTANTS HELPING ROME.

— PA., Dec. 15, 1890.

DEAR SIR:—Enclosed please find my subscription and that of the Y. M. C. A. for next year. The managers of the Railroad Department of the Y. M. C. A. here will not permit THE CONVERTED CATHOLIC to be placed on their table any longer, because the officials say it causes discussion among the railroad employes. It seems to me that this is decidedly a step in the wrong direction. If we must not bring the subject of Romanism before the public how can we reach the Roman Catholics or do them any good? Certainly the subject cannot be brought before them in a more mild and Christian spirit than in THE CONVERTED CATHOLIC.

I believe your work to be one of the most necessary Christian enterprises of the day, especially for the poor Roman Catholics themselves, that they might be led to see the erroneous teaching of their Church and the only way of salvation by true repentance and faith in

the Lord Jesus Christ; and, secondly, for Protestants who ought to know that if the progress of the Roman Catholic Church in our country is not checked our liberties and the rights of our children both civil and religious will be imperilled. Your magazine not only warns us of this danger, but tells us how to avert it.

J. E. C.

Father Connellan's Work.

[London "Christian," November 28, 1890]

This earnest worker has recently addressed a series of meetings in Dublin and its suburbs. Although no special announcement was made, they were largely attended by persons of all classes and denominations, and the simple, earnest addresses of Father Connellan, free from controversial bitterness, were much appreciated by those who heard him. His testimony of his own spiritual conversion was clear and decided. He pointed out how irrational and unscriptural were such doctrines as priestly absolution, purgatory, Papal infallibility and the discouragement given to the study of Holy Scripture by the Church of Rome.

He stated that his own difficulties had first arisen in connection with the doctrine of transubstantiation. Since his conversion he had spoken to a great number who had either left the Church of Rome or were hesitating as to their duty in relation to it, and he found that in the great majority of cases their difficulties had arisen in connection with the same unscriptural dogma. He set forth the New Testament doctrine of free salvation through the finished work of Christ, and expressed his thanks to God that he had been enabled to grasp the precious truth. He urged his hearers to a holy

and consistent life that they might thus commend to those around them the religion they professed.

The Gospel which Father Connellan preaches is the old evangelical Gospel which is the common heritage of all evangelical churches, and his words have already been blessed to many. The modesty and appropriateness of his addresses, characterized at the same time by clearness and vigor, makes a favorable impression upon his audience, and we have no doubt that under God's blessing a future of much usefulness is before him. Well would it be for Ireland if its priesthood would follow the example of this brave man, throw off the fetters of mediæval superstition and embrace the simple Gospel preached by our Lord and His Apostles. On no other foundation can that true spiritual union of classes and parties, north and south, which is the pressing need of our country and time be realized.

The mission was organized by the Council of the Irish Branch of the Evangelical Alliance, and clergymen of all Protestant denominations cordially co-operated in the meetings.

"HEAR THE OTHER SIDE."

Father Connellan's romantic experience in withdrawing from the Church of Rome and his remarkable conversion appeared in several issues of THE CONVERTED CATHOLIC, reprinted from his pamphlet "Hear the Other Side." That pamphlet was the means of the conversion of his brother, sister and many others. It can be sent from this office for 25 cents.

"AIMEE'S MARRIAGE" IS ONE OF the most instructive and entertaining books that has been published this season. Price \$1.50. Address this office.

 CONVERTS FROM ROME.

A religious exchange said last month: "Pastor Anet's Christian Missionary Church of Belgium added to its members last year 500 converts from Romanism and infidelity. It employs four evangelists, seven Bible readers and five colporteurs."

Converts from Rome are increasing so rapidly in all countries that it is not easy, however agreeable, to keep up with the procession. Our readers will do us a great favor if they will send us accounts of the conversions of Roman Catholics that come to their knowledge. Where there is a probability of persecution or annoyance the names will not be published, though we always prefer to let our Roman Catholic readers see that we are not ashamed to confess Christ before men, even though the persecuting spirit of Rome should be let loose upon us. "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake," says our blessed Master.

—, N. Y., Dec. 3, 1890.

MY DEAR BROTHER:—I must thank you for the copies of *THE CONVERTED CATHOLIC* you sent me. I am strengthened in my faith in Jesus by reading it, and I learn to trust in Him more fully. My heart rejoices to see so many leaving the Roman Catholic Church, as I did two years ago, to follow Jesus. Their numbers will increase, and Christians who are true to Jesus will welcome them.

Last Saturday evening I saw many Roman Catholics going into their church, which is near my house, and as I knew they were going to confes-

sion my heart bled for them, for they would be disappointed and deceived by the priest's absolution. But I felt I ought to do something, and so I collected all the copies of *THE CONVERTED CATHOLIC* and other books and tracts you sent me, and entering the church I distributed them among the people with a request to each one to read them and they would do them good. With a prayer in my heart that God would bless this little effort of mine to reach my former co-religionists with the truth, yours truly, Miss A. M.

—
 MERIDA, YUCATAN, MEXICO, }
 November 26, 1890. }

DEAR BROTHER O'CONNOR:—The principles you advocate in your excellent publication, *THE CONVERTED CATHOLIC*, so valiant and true, are very important to the whole Christian world; not only to us converted to Christianity from Romanism, but to Protestants of all denominations and Protestant countries whose institutions the Roman Church is constantly undermining.

This country (Mexico) which for centuries was controlled by that Church has been showing for many years true signs of dissent. The notable speech of Congressman Juan A. Mateos, delivered before the Mexican Congress last week, when President Diaz, who has risen to power by the influence of the Church and continues in power by the conservatives, shows in the most clear manner the animosity that exists in this country against the Roman Catholic Church. A commentary on that speech in your valuable publication would be a very important lesson for this country. R. A.

PARNELL AND THE IRISH PRIESTS.

AMONG the events of last month the "Split P's" fight between Parnell and the priests in Ireland has overshadowed all others. For the last ten years the Roman Catholic priests of Ireland have been supporting Parnell in his agitation for Home Rule; and now there is a "split," because Parnell had been detected breaking the Seventh Commandment, while they had broken all the others by boycotting and the plan of campaign, which even the Pope had condemned as violations of the moral law. The "Split P's" contention has caused division between priests and people that even the defeat of Parnell at the Kilkenny election cannot heal. Parnell's supporters did not condone his offence against morality while voicing the sentiment of rebellion against the bishops and priests.

The "Priest in Politics" was strikingly illustrated in the riotous proceedings at the Kilkenny election. The N. Y. *Herald* said the priests were to blame for all the rowdiness. Later dispatches to other papers said, "Parnell would have succeeded had the priests kept out of the fray. But his Protestantism and the decree of the divorce court have too heavily handicapped him." During the election "the priests continued the work of influencing voters who were for Parnell.

"Then the priests marched to the polls amid cheers and counter cheers at the head of a body of voters.

"The anti-Parnellites, headed by a number of enthusiastic priests, marched through the streets, thereby causing a scene of wild excitement."

The New York *Herald* dispatches from Kilkenny December 21, the day

of the election, said, "Most of the voters went to the priest's house for their ballots and instructions.

"There are no voters in the United States except newly imported Slavs to compare with a large percentage of the Kilkenny voters in ignorance.

"No American who has not visited Ireland can conceive of the depth of ignorance in which a large proportion of the peasantry is plunged.

"In front of each booth at Castle-comer stood a priest, who explained the modus operandi to the electors."

The New York *Catholic Review*, December 21, 1890, sneers at one of Parnell's supporters, Timothy Harrington, the Irish Member of Parliament, because he had been a school teacher. Silly snobbery. Several Presidents of the United States had been school teachers, among them Presidents Garfield and Arthur. There is no more honorable calling in the world to-day than that of a school teacher. If Mr. Harrington's father had been a saloon-keeper like the fathers of Cardinal Gibbons and Archbishop Corrigan the young man might have been a priest.

The Nun of Kenmare.

Miss Cusack, the celebrated Nun of Kenmare, has been a resident of New York for several months. Friday evening, December 26, 1890, she became a member of Calvary Baptist Church. Dr. MacArthur, the pastor officiating at the ceremony in the presence of a few friends. Miss Cusack is constantly busy with her pen, and her books have a large sale. She had an interesting article in the New York *Independent*, December 11, 1890, in which she displays her intimate knowledge of Irish affairs. She says that Parnell used to call the priests "Popish rats."

A GREAT SALVATION FOR GREAT SINNERS.

BY REV. GEO. C. NEEDHAM.

HOW wonderful are the ways of God? He works, and who can hinder? He plans, and who can set His purposes aside? He calls, and who can resist? In answer to the prayers of faith stout-hearted sinners have been brought into allegiance to Christ even when their minds had been previously fortified by unbelief and determination never to submit to Christian influences and never to be identified with the cause which they so heartily despised.

At the close of a service held especially for working people in a large loft, I heard on the stairway a scuffle and screams for help. Being last to leave the building with one or two friends, we rushed down the stairs and discovered a rough looking man holding a woman by the throat, pushing her against the wall and pounding her with his great fists. Standing between them, and turning on the man I questioned him why he beat that woman. In reply he growled savagely and said I knew well enough his reason, and he felt like whipping me also. I managed soon to calm him and being anxious to find out the cause of his rage, further questioned, "Why should you beat the woman?"

"You know well enough," he replied.

"But," said I, "I don't know you and I do not know her."

"Yes you do know her," he answered. "She has been to see you before the meeting."

"Not that I am aware of," I answered. And turning to the woman I asked, "Have you ever been to visit

me?" to which she replied, "No, sir! and I tried to tell him so; but he when not listen to me."

I then said, "Who is this man?"

"He is my husband," she answered.

Turning to him again I asked, "Well, why have you beaten your wife?" To this he answered, "She has been telling you all about me—all about my life; and you had no right to expose me before that crowd of people. They knew very well whom you meant, and I am going to stop her tongue. She coaxed me into this meeting to-night when I didn't want to come, and all I have got for my trouble is abuse from you."

"Well, my friend," I said, "I want you to be reasonable about this matter and let us calmly talk it over. I want first to tell you that I have never seen your wife, to my knowledge, and certainly I know nothing of you. Whatever I may have said in my address which reached your case we must ascribe to the spirit of God who, no doubt, is working upon your conscience, and you are fighting against Him."

From them both I gathered that this man was very wicked and had served a term in prison. This had been his first Sunday at home, and his wife induced him to attend the service where so many drunkards and persons of bad character were brought to the knowledge of salvation through Jesus Christ. The praying wife had long borne patiently with his brutal ways and prayed with confidence for his conversion. She accordingly urged him to come and hear the Word preached.

As soon as he understood that his wife had not exposed him and that I knew nothing of his character he was

much affected; and with the thought that God knew about his life and that God put it into my heart what to say that night he concluded he would seek mercy and become a Christian. I had the satisfaction not long afterward of giving him the right hand of fellowship and receiving him into the little church which I had organized among this poor people. It was a beautiful sight afterwards to see this saved man and his Christian wife walking together in godly behavior while serving the Lord with gladness and singleness of heart.

How effective is the word of salvation when the spirit of the Lord is at work! Then shall the dry bones live, the lame man leap like a hart and the proud neck bend to the sweet yoke of Jesus. Reader, you, too, are a great sinner, but for you also there is a great Saviour. Oh, come to Him now. He will save you now.

Romanism in Italy.

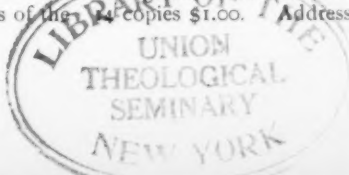
Rev. Dr. Howard Crosby in a recent address in the Puritan Congregational Church, Brooklyn, of which Rev. Dr. Storrs is pastor, described his experiences in Italy when he visited that country as a young man in 1854. He said:

"We could not carry a Bible into the country anywhere, except Sardinia, unless it was well tumbled and assurance was given that it was for private use only. It was with great difficulty that permission of any kind could be obtained for the holding of a Protestant service without the surveillance of the police. While this was so of the religious portion of the community, society at large was the victim of wholesale brigandage. It was said that the Pope himself divided the profits of the

brigands. I hope it was not true, but I cannot see why, with the Papal army he had, the Pope did not suppress the bandits. I have seen with my own eyes Gasparoni, the brigand chieftain, with his band of 300 men come down out of the mountains to get absolution and then go back to their nefarious occupation. Afterward, when he was put in prison, it was said that it was because he refused to divide any longer with the Pope. I had a talk with Gasparoni myself. He told me he had killed 71 men with his own hand in cold blood. Holding up a cross before him I asked him if he knew what that meant. He said it meant that he was a Christian. But, I said, how can you be if you have murdered 71 people? Ah, but, he said, I did not kill any of them on Friday.

"Such was the ignorance then of true religion. Now everything is changed. The Gospel of Jesus Christ is preached there everywhere. Now, I am not an enemy of Roman Catholics. I have many dear friends among them. But I can say that I consider the system of the Roman Catholic Church wholly anti-Christian. We know of the medieval murders and iniquity of the Roman Catholic Church. The system is the same to-day, and if the Roman Catholics were consistent with their system and their laws to-day they would consign us all in this country to the Inquisition."

THE EXPOSURE OF THE CORRUPT practices of Tammany Hall officials, all of them Roman Catholics, gives renewed interest to Rev. Joseph Hartwell's admirable pamphlet, "Romanism and Politics: Tammany Hall the Stronghold of Rome." Price 10 cents; 24 copies \$1.00. Address this office.



FATHER O'CONNOR IN PROVIDENCE, R. I.

[Reported for THE CONVERTED CATHOLIC.]

ONE of the largest and most enthusiastic of the patriotic meetings that have been held in Music Hall, Providence, R. I., was addressed by Father O'Connor of New York Sunday afternoon, December 14, 1890. These religious patriotic meetings have been held every Sunday afternoon in this hall for a number of months, and already their influence for good has been felt throughout the State.

The meeting was opened with prayer and Scripture reading by Rev. Mr. Wesley, one of the leading Baptist clergymen in the city, who then introduced Father O'Connor as the speaker of the day.

In beginning his discourse Father O'Connor repeated what had frequently been said in *THE CONVERTED CATHOLIC*—that if public meetings like these as well as evangelistic work for the enlightenment and conversion of Roman Catholics had been inaugurated in New England years ago, there would have been a more hopeful outlook for that section of the country than there was at the present time; but "better late than never."

As one who had labored in this cause for the past twelve years, and who in that time had spoken and written much on the subject, he was happy to bid this movement God-speed. He was almost alone at first, but now great interest was manifested in the work in all parts of the country. Time and again he had said that meetings of this kind where citizens of all shades of belief in religion and politics came together for the purpose of publicly discussing subjects that concerned the

highest interest of the Republic could have only the best results. American citizens would be reminded of the eternal principles on which this government was founded, and warned against the dangers that continually threatened it; while the Roman Catholics would be instructed in the principles of civil and religious liberty which they had not been taught by their popes, bishops and priests.

The Roman Catholics were ignorant of the designs of the wire-pullers of the Church to obtain supreme rule in this country. Indeed, so were the Protestants, who in too many cases looked upon the Roman Church as one of the denominations, different from the Episcopal, Presbyterian, Methodist, Baptist, etc., but still a branch of the Christian Church. Times had changed wonderfully since the speaker began his work in New York for the enlightenment of Protestants and Catholics. Now light was pouring in upon the darkness of Romanism and the influence of meetings like this would be far-reaching.

As Pastor Wesley had referred to his (Father O'Connor's) work for the evangelization of the Roman Catholics and that there were more than 100 of them present at that meeting, he would assure them that he did not address them as an antagonist, but as a friend who earnestly desired their highest welfare. In the past, while a priest of their Church they had respected, honored and loved him as in a sense their mediator between them and God, and he would not forget the feelings they entertained for him though they would like him to do so.

The speaker then with pathetic eloquence told of the change that had come in his life, his loss of faith in Romanism, his secular life in the study of medicine after he had left the priesthood, and his conversion to Christ. Then came the command: Go speak to thy people and tell them how union with God through Christ can be established without the meddling interference of priests or other human agencies. This he had done; and besides he had advocated the principles of civil and religious liberty and had sustained the institutions that had grown up in our country under the influences of those principles. The Church of Rome had successfully opposed those principles in the past and was doing so now wherever it had the power.

Father O'Connor then entered upon his lecture—Rome's doctrines and practices. He said the Church at Rome, where Paul preached, was during the early centuries the Church of Christ, but the Church of Rome in our day had departed from the truth. It was doubted even by Roman Catholic historians whether St. Peter ever was at Rome; hence he could not be the first Pope. The Scriptures made no mention of Peter in Rome, and for those who stand upon the Scriptures as the evidence of Christain truth, nothing more was required. Christ said, "Upon this rock I will build My Church," but Peter was not the rock; it was the confession of faith that Peter made. Whenever that confession was repeated there was to be found the true Church.

In the fourth century Constantine became a Christian and made large endowments of land and money to the Church of Rome and the ecclesiastical officials. In the course of

time, when the Roman Empire fell, the bishops and ecclesiastics of Rome attempted to build up a spiritual kingdom on the ruins of the old Empire. They forgot that the kingdom of the Lord was not of this world, and as the Church prospered it became more worldly and, therefore, deteriorated in spirituality. Pagan customs and pagan ceremonies were gradually adopted until everything that was peculiar to Romanism had been borrowed from paganism. Paganism had had a Jupiter and a Juno; these were represented by the Pope and the Virgin Mary as a new god and goddess. The facts of history go to prove that this new Roman Church continually added to its doctrines and ceremonies.

After briefly referring to the sale of Ireland by Pope Adrian IV. to the English King Henry II. in the twelfth century, Father O'Connor gave a most interesting account of the conversion of Martin Luther. A business man had once told him that if he wished to succeed in his work he must use as much printers' ink as possible, and it was interesting to remember, in the light of this remark, that the printing press and Dr. Martin Luther appeared about the same time. Luther was born only fifty years after the discovery of the art of printing.

The corruption of the Roman Catholic Church had not been confined to the sale of indulgences. It also extended to the distinctive points of doctrine. When transubstantiation was added the Roman Catholic was taught that the priest could take a little piece of bread and a glass of wine—and it must be good wine, too—and by saying a few words the substance could be changed to the literal body and blood

of Christ. The wafer was bread no longer, but the absolute personality of the Lord.

Then came the doctrine of auricular confession. The system of confession did not follow out the advice of St. James when he advised the people to confess one to another. The people confessed to the priests, but the priests did not confess to the people, and as a priest who had heard the confession of both priests and people, Father O'Connor said it was fortunate for the people that they did not know what their priests had to confess. Suffice to say that the priests were sinners like other men and confession did not make them better. But the priests confessed one to another and then granted each other absolution, though he had known many priests who did not go to confession at all.

The doctrine of purgatory was then referred to. The people were taught that they could never be good enough to go directly to heaven, but that they must suffer many pains and punishments in a compartment near hell for a longer or shorter time; but they would have the consolation of knowing that they could get out if their friends' money held out. In other words, spiritual entrance to the kingdom of heaven could be bought for dollars and cents.

Prayers to images and statues and pictures of "Saints" were invented for the purpose of distracting the minds of the people from God and Christ. The speaker told about some of those saints and the "miracles" they had performed. One referred to was St. Paul of the Cross, founder of the Passionist Order, a copy of whose life was given to him by the Father Superior of the order in

Pittsburgh. He wished that he had the time to speak of more than one of the stories contained in the book, but this one must suffice.

According to that authentic life of the saint, which every Roman Catholic must believe, one day St. Paul, who was then but an humble priest in charge of a mountain parish in Italy, was invited to remain to dinner by a good old couple in his parish. A chicken was placed before him, and no sooner had he set his eyes upon it than he asked where it had been found. The woman replied that she had bought it of a man who had passed the house that morning. "Well," replied the father, "that chicken was stolen from a poor widow, and as justice should go before all else, it must be returned to her. Open the window." Not daring to disobey, the old man did as the priest requested him. Then the father mumbled a few Latin words, raised his hand and made the sign of the cross over the chicken, when suddenly the feathers commenced to appear on the dead fowl, and with a cluck! cluck! cluck! it rose from the dish and flew out of the window back to the poor widow beyond the hill. This was one of the "miracles" that had caused the canonization of St. Paul of the Cross.

During his lecture the speaker frequently referred to the Roman Catholics in the audience and said that he had told nothing but the simple truth, and that what he had said had been in the spirit of kindness toward them.

He made an eloquent appeal to the Americans present that they should not permit anyone to enter political life guided by bishops, priests or popes. He urged them to stand firmly by the public schools, and said that the rea-

son why the Church was opposed to them was that the children would be compelled to mingle with Protestant children and so become like other American citizens. If the Roman Catholics were free agents they would not sustain the parochial schools nor send their children to them when the public schools are so much better. There is not a workingman in Providence or any other city of the Union who would not take a natural pride in the fact that his children may associate with the children of his employer, and in the public schools as in the temple of the Lord there is no respect of persons. In the parochial schools the low clannishness of the Roman Catholics is perpetuated and the superstitions that have degraded Papal lands become the heritage of persons born on American soil. This should not be. The citizens of our Republic should be free men, not only free from despotic governments, but free from the slavish fear that prevents them from calling their souls their own. The Roman Catholics are not only governed by the bishops and priests in spiritual matters, but also in politics. They are not free to choose for themselves in opposition to the ecclesiastical mandate. History and observation testify to this. Whenever the Roman Church has had power it has used it in politics as in religion. Americans should be on their guard against such a power.

As a last word Father O'Connor said the best way to counteract the evil influences of the Church of Rome was to call the people out of it. Many members of that Church are weary and sick of it, but they know not what to do. As a consequence they are drifting into materialism and infidelity like the ma-

jority of the intelligent people of Italy, France, Spain and other countries where Romanism has been the dominant spiritual agency among those people. It has failed in those countries, and it will fail here. During the last quarter of a century many Protestant missions have been established in Papal lands and much money has been contributed to sustain them. Great good has been done and the light of the Gospel has entered many darkened minds. But the same light is needed for the souls groping in the darkness of Roman superstition and degradation in our own country, and if missions be established for them here the kingdom of God will be built up and a wall of opposition raised against the Papal power.

By a general request of the great audience Father O'Connor was invited to address the citizens of Providence again, and he consented to do so.

THE SEVENTH VOLUME OF THE CONVERTED CATHOLIC.

THE CONVERTED CATHOLIC, VOL. VII., comprises the twelve monthly numbers of this magazine from January to December 1890, handsomely bound in cloth. Those who have read this periodical every month will welcome its appearance in a bound volume. The contents are most valuable to all who are interested in Roman Catholicism, whether as a religious institution that holds millions of our fellow citizens in spiritual bondage or a religio-political organization that claims supreme rule in our Republic. A carefully compiled Index makes the volume useful for reference. Price \$1.25. James A. O'Connor, 72 Bible House, New York.

ROMAN CATHOLIC PRIESTS AND FATHER MCGLYNN.

SINCE our last publication of Father McGlynn's lectures in *THE CONVERTED CATHOLIC* for November, 1890, he has continued his work every Sunday evening in the large hall of Cooper Union, New York, where large audiences composed of his former parishioners and other Roman Catholics have assembled to hear him. Roman Catholic priests are frequently observed in the audience, not only the priests of the city and those from Brooklyn, Jersey City and Newark who can get away from their duties in their own churches; but visiting priests from all parts of the country who take in New York in the course of their vacation from their own churches are to be found among his hearers. The reason for this is that a large number of the Roman Catholic clergy of the United States, probably a majority, sympathize with Father McGlynn and agree with his views regarding the Church of the Pope, but from lack of faith, courage and ability cannot take the position he has assumed with such distinguished success.

The average Roman Catholic priest in the United States is not an educated man in the ordinary sense of the word. He may know his theology and the distinctions of sin taught in his text books in the seminary, but of general history, literature and culture he is grossly ignorant. We had many illustrations of this in the Grand Séminaire de Saint Sulpice of Paris and St. Mary's Seminary, Baltimore, where our student days were passed, but we had more striking illustrations in the astounding ignorance of the priests in Chicago where we spent the days of

our priesthood. It is no exaggeration to say that there were not ten priests in the diocese who had 100 books in their libraries. Two score volumes including theological works would be about the average. There were not more than ten Bibles in Latin or English among them, and even the members of the religious orders, Jesuits, Redemptorists, etc., had no Bibles in their rooms. Copies in old and curious bindings could be found in the general library and exhibited to visitors, but the Bible is a book that is not used by Roman Catholic priests. To do them justice they say they get enough of it in the daily lessons they are compelled to read in the Breviary. In future issues we shall show how much of the Bible is contained in the Breviary.

Roman Catholic priests do not read books. They read the daily papers and glance at the news in their diocesan weekly papers, and that is the amount of their reading in current literature. It must be borne in mind that there are 8,000 Roman Catholic priests in the United States, and what we have said is true of ninety per cent. of them. The archbishops and bishops generally are more cultured. Indeed their elevation to the episcopate is usually the result of their general knowledge of affairs derived from observation and current literature rather than piety or learning. It was not so of old time, but to-day the priest who is alive to current issues and gauges public opinion in the interest of "the Church" is on the high road to promotion. The tact and ability to influence politicians and local magnates

and to build churches is the prime requisite for advancement in the Roman Catholic priesthood.

Many priests, the spiritually minded men, the philanthropists, the gentlemen by birth and training, who observe this tendency in the Roman Catholic Church desire something better, and they look to those who have boldly declared their sentiments for some way out of their present condition. It is to be regretted that Father McGlynn, who for many years has been the most outspoken priest in this country, has not invited the dissatisfied priests to come out and be separate from the Roman machine which keeps them in the worst form of slavery, under a yoke of bondage that they despise while they labor in its advancement. We believe he will yet see his way in this matter. For twelve years we have invited good priests to come out of the Roman Catholic Church and teach their people the better and surer way of life according to the Gospel of Jesus Christ, and, thank God, many have come; but not one-tenth of what ought to come. We believe, however, that a bright day is coming when many more priests will be true to their convictions and renounce the evil works of Popery and declare themselves followers of the Lord Jesus Christ, trusting Him for all things—the power to influence the minds and hearts of their people as well as the provident care for daily bread. More faith, more courage and more self sacrifice will bring this about. When American Christians extend a more cordial welcome to priests who come out of the Roman Church than has been given more of them will declare for the truth and preach it to their people.

FATHER MC GLYNN'S LECTURE.

Sunday evening, December 7, 1890, Father McGlynn addressed the usual large audience in Cooper Union. The attendance is always large when he speaks on subjects relating to Rome. He spoke as follows:

THE PRIESTS IN POLITICS.

"This subject has been suggested by a sort of symposium from many clergymen recently issued in one of our great daily papers, with particular reference to clergymen who took part in the late Municipal League. Can a clergyman be a politician? Well, it is rather late in the day to ask the question. Clergymen have been politicians from a very early date, ever since the Christians succeeded in converting the Roman Emperor Constantine.

"Why, here are clergymen insisting upon the right of the head of one of these churches to be absolute monarch over millions of people who don't want him for a monarch. [Applause.] The Pope insists to-day, some twenty or more years after he has been practically deprived of the last vestige of temporal power, upon his indefeasible right to be a prince over a large portion of the territory of Italy. What is this if not mingling in politics with a vengeance?

"I am very frank to say that I do not approve of that kind of mingling in politics on the part of the clergy. It comes with very ill grace from the Roman Catholic Archbishop of this city to say that, according to their rules and regulations, clergymen should not mingle in politics. Father Deshon, of the Paulist Fathers, is against the mingling of clergy in politics, unless for very grave reasons, and then only with the approval of the competent

authority. That authority means the archbishop or the Pope.

"We are prompted to infer from these utterances and similar ones all over the country, that in certain cases the Roman Catholic clergy may be required to instruct their people to vote one way or the other.

"Where a certain candidate has pledged himself if he should be elected to the Legislature to vote for appropriations for certain Roman Catholic institutions, they insinuate that then it might be entirely right and proper for the vicar-general to send a request to all priests within the territory to be represented in the Legislature by that candidate, urging those priests to do what they can to secure his return to the Legislature. These things are not mere idle gossip. They are facts that I absolutely know. I could mention the name of the vicar-general and of the clergymen to whom such circulars were sent.

ROMAN CATHOLIC INTRIGUE.

"When an amendment was proposed to the State Constitution some years ago a circular was sent around to the Roman Catholic clergymen in the diocese of New York urging the people, and of course the clergy, to influence the people to vote against the amendment to the Constitution. Why? Because that amendment was intended to forbid the appropriation of public money or lending the public credit or giving of public property to any sectarian institution whatsoever.

"I say that this is mingling in politics and in the very worst way. It is mingling in politics in a vile way, a mean way, an underhanded way. No mass meeting was called, Roman Catholic opinion was not asked on the

subject, but a man in almost absolute authority in the Church issued, through his vicar-general, a letter urging the people to vote a certain way, and these letters were sent to churches, actually distributed at church doors and in the pews, and simple minded Catholics were apt to suppose that it was a duty they owed to religion to vote against this amendment.

"Politics, properly understood, is the science of good government, based on the moral law. Thus understood it is well worth the closest study of Christian men and women, and particularly of the clergy. There can be no question as to the duty of clergymen, as preachers of religious truth, to teach the great fundamental truths that underlie all politics. In this sense clergymen ought to be politicians. And the deeper and more radical they become, the more becomingly can they preach from the pulpit such principles of politics which are in themselves the very essence of true religion."

It is thus that Father McGlynn instructs the Catholics who attend his meetings in such large numbers. Under such teaching they will become good American citizens, but those who obey the bishops and the priests cannot be relied upon. The bishops' favor and endorsement will depend upon the encouragement and official recognition that may be promised to the Church. They care nothing about forms of government if they can rule the rulers.

Father McGlynn's former parishioners presented him with a purse of \$1,600 for his personal support December 24. This handsome Christmas gift shows the love that exists between him and his people.

"THIS LITTLE GARDEN."

An examination of Cardinal Gibbons' book, "Our Christian Heritage."

BY REV. JOHN LEE, A. M., B. D., LOCKPORT, ILL.

OUR Christian Heritage, designated by its author, "This Little Garden," is as remarkable for what it says as for what it leaves unsaid. It endeavors to show that the fundamental truths underlying Christianity, such as God's existence, providence and omniscience, the immortality of the soul, the existence of free will and the essential distinction between moral good and evil, are all susceptible of being demonstrated by our unaided reason, while they are made still more luminous by the light of Christian revelation.

There are some subjects discussed by the Cardinal in this book concerning which there is no division of opinion among Jews, Christians or Mohammedans. Speaking of the existence of God he correctly observes: "Mankind in every age and country, and in every condition of life, have recognized the existence of a Supreme Being." He truthfully states that "most of the topics discussed" in his volume "have often found, and still find, able and zealous advocates in Protestant writers." I shall express no opinion as to the literary value of the work. With something of more vital moment than literary finish or beauty of style I will deal. In a book written by a man of such note as Cardinal Gibbons we expect among other excellent things *truth* in the Preface. Let us, in the first place, glance at this important part of the book.

In the Preface the Cardinal states that he "craves" the "earnest attention" of that "busy restless class of

readers in this bustling age" who "profess to have no leisure" "to peruse bulky volumes," and adds, "Nor is he without grave misgivings that owing to the incessant interruptions occasioned by the imperative work of the ministry some of the questions he has discussed may not have been treated with the fulness which their importance demands." Observe, "he confesses in truth," that this was a "consideration" that "had for some time deterred him from venturing to submit these pages to the judgment of a discerning public."

"He confesses!" Why not make a truthful confession? This is the very thing he solemnly assures us that he does. "He confesses in truth!" That detested heretic, Eugene Lawrence, in his "Historical Studies" states in the first sentence of his Preface: "The following historical papers have appeared at intervals in *Harper's New Monthly Magazine*." Might not a prince of the Latin Church learn a lesson from a heretic? Though it can be nowhere learned in the volume the facts in the case are that the best part of it was first submitted to "the judgment of a discerning public" in the *American Catholic Quarterly Review*, *The Cosmopolitan*, and the *North American Review*.

The Cardinal's "grave misgivings" can hardly apply to chapters xxv. and xxvi., for they had been submitted "to the judgment of a discerning public" four years ago. These chapters appeared as an article in the *American Catholic Quarterly Review* for October 1886. There it is entitled, "Wo-

men; Her Relative Condition under Pagan and Christian Civilization." From the columns of this *Review* it was copied into the Baltimore *Catholic Mirror* of November 13, 1886, and well do I remember how I felt that Saturday afternoon when on turning over the pages of my copy of the *Mirror* I came to the Cardinal's dream about "the storm of licentiousness aroused by the teaching and practice of the 'Reformers,'" for I had been thinking about one of the purest women that ever crossed the disk of our planet, one who was the product of Protestant "Christian civilization," one who on the following Sabbath morning would be nineteen years "absent from the body" and nineteen years "present with the Lord," one who has left the impress of her gentle hand on the writer of this paper for ever, and that one was *his mother*.

The chapter on "The Dignity, Rights and Duties of the Laboring Classes" appeared in *The Cosmopolitan* of August 1889, and should certainly tend to convince our great Protestant churches that the Cardinal believes in Archbishop Ireland's utterance, "He who holds the masses reigns." In the *American Catholic Quarterly Review* for January 1888 Cardinal Gibbons discusses "Christianity and Modern Science." This for the benefit of its readers appeared in the *Catholic Mirror* of February 25, 1888, and reappears without the change of a word as chapters XXI. and XXII.

"The Relative Influence of Paganism and Christianity on Human Slavery" in the *American Catholic Quarterly Review* for October 1888 I read in the *Catholic Mirror* of November 17, 1888. This article takes up

twenty-two pages of "Our Christian Heritage." Those who have a copy of the *Quarterly Review* for the above date can compare this article with chapters xxx. and xxxi. They will find that in the *Review* the brief paragraph about the abolition of slavery in the United States has sixty-six words. In the book it is lengthened out to ninety-seven without uttering one syllable concerning Pope Pius IX.'s letter to Jefferson Davis about "peace and charity" which was intended to "grace the archives of the executive office" of the confederacy "in all coming time," but which, contrary to the intention of the writer, is now preserved in the Treasury Department at Washington.

The last chapter in the volume, "The Dangers that Threaten Our American Civilization," under this name appeared in the *American Catholic Quarterly Review* for October 1884. Then we were confronted by three great evils; now by five. It appeared in the *North American Review* for October 1887. There it is entitled "Some Defects in Our Political and Social Institutions." That article has thirty-four paragraphs; this chapter a few more.

"Grave misgivings!" "To submit these pages to the judgment of a discerning public!" "Tell it not in Gath, publish it not in the streets of Askelon" that the very best pages of "Our Christian Heritage" were submitted years ago "to the judgment of a discerning public!"

The Cosmopolitan and the *North American Review* are magazines of a very high order, and the *American Catholic Quarterly Review* is considered "the leading literary exponent of [Roman] Catholic thought in America."

For such magazines as these the Cardinal prepares articles which, in thought and language, will show him at his best. After the reader has examined a volume whose pages were hesitatingly submitted to "the judgment of a discerning public" on November 6, 1889—the date of the Preface—his eminence hopes that "the few scattered fruits" which the reader will "gather from this little garden may whet his appetite for a more abundant feast, may allure him to enter other fields where his hunger for truth and righteousness will be fully appeased." If, on entering the garden, the reader finds an indifference for truth, what may he expect in "other fields?"

In foot-notes the Cardinal is exceedingly careless and unscholarly, and in some of his quotations serious omissions appear. In reference to verifying his quotations—what every writer of respectability considers important—he pursues no uniform course and seems to think it a matter of little moment. As an illustration take p. 283. The first quotation is from Huxley, and the foot-note reads: "Man's Place in Nature." The second quotation is from Haeckel, and the foot-note reads: "L. 6, p. 620." The third quotation is from Darwin, and the foot-note reads: "The Descent of Man, Part I. c. vi." The fourth quotation is from De Quatrefages, and the foot-note reads: "Natural History of Man, New York, 1875, p. 87."

Why does the Cardinal give the place and year of publication of the last mentioned volume and not give the same information about the other three volumes? Why does he give the page in the second and fourth quotations and not in the first and third?

Is it enough for him to tell us that his quotation from Darwin will be found in "The Descent of Man, Part I, c. vi.?" Why not give the additional and necessary information that this quotation, if sought for in the edition published by D. Appleton & Co., New York, 1873, will be found on p. 156? By what canon of literary honesty is he justified in changing two words in his quotation from Huxley and in supplying a word not found in the passage he quotes from Darwin? On p. 289 he gives a quotation purporting to come from Mr. Tyndall. A foot-note reads, "Belfast Address." I have examined the "Belfast Address" found in Tyndall's "Fragments of Science," sixth edition, D. Appleton & Co., New York, 1889, and fail to find this quotation. I will, however, write the scientist whose invasion of the field of "politics" displeases His Eminence, asking him if he will have the goodness to locate this quotation. On p. 294 a quotation on human destiny is given from the gentleman whom the Cardinal calls "the candid Mr. Huxley." Why not tell the readers of "Our Christian Heritage" that in this striking passage of undoubted beauty "the candid Mr. Gibbons" omits the clause "what are the limits of our power, our nature and of nature's power over us?"

Such is the Cardinal's carelessness in his quotations from scientists. A brief glance now at his quotations from historians.

On p. 35 he gives a quotation from Bancroft. The foot-note reads: "Hist. of the U. S., ch. III." The reader naturally asks, What volume, what page, what edition. At the bottom of p. 36 we are told that a quotation on that page is found in "Prescott's Con-

quest of Mexico, book I., c. III." His Eminence forgets to tell that this passage, with the exception of the last sentence, will be found on p. 58, and that the last sentence occurs on p. 75. An inaccurate quotation is found on pp. 413-14 from Freeman's "History of the Norman Conquest." In a quotation from Lecky, p. 338, he substitutes "feature" for "function" and "rights" for "rites." A Cardinal has rights to celebrate rites, and yet between *rights* and *rites* there is a difference. On pp. 331-32 the Cardinal in quoting an exceedingly choice sentence from the gifted author of the "History of European Morals" on Christ as a moral teacher omits the clause that I will specially emphasize in which the distinguished Irishman speaks lovingly and reverently of that "ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love."

How will he treat God's Word. There lay before me while preparing this paper the "new edition of the Douay Bible," which "Samuel, Archbishop of Baltimore," and nine bishops on April 22, 1837, recommended to "the faithful of the United States." From more than 200 quotations which the Cardinal gives from the Bible I examined a dozen with great care. To only one of these passages I wish to direct attention.

On pp. 211-12 Cardinal Gibbons quotes that well known passage from 11 Corinthians 5: 1., which, in our grand old English Bible reads: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." In the Douay Bible the passage reads:

"For we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven." The Cardinal does not quote from the translation recommended by one of his predecessors to "the faithful of the United States," for his quotation reads: "For we know that if our earthly house of this dwelling be destroyed we have a building from God, a house not built with hands, everlasting in the heavens." From what translation does this quotation come? Probably from one to be published by His Eminence when he becomes Pope.

American biography receives strange treatment at the Cardinal's hands. On p. 474 there is found what purports to be a quotation from Vol. II. of Par-ton's "Life of Benjamin Franklin." If the reader compares the quotation and original he will certainly conclude that seldom, if ever, has he seen such a contemptible piece of garbling.

Cardinal Gibbons on p. 313 quotes one of the Decrees of the Vatican Council. At the bottom of this page there should be what there is not, a foot-note, and it should read "Session III. c. IV." Here, above all places in the book, an aspirant to the Papedom should be correct. It is perfectly amaxing that an American prince should take a lesson from a certain personage whom St. Peter speaks of as "a roaring lion," a personage who, in his discussion with the Son of God as recorded in the fourth chapter of the Gospel of St. Matthew, omitted in his quotation from the ninety-first Psalm the clause, "to keep thee in all thy ways." In quoting from one of the Decrees of the Vatican Council he omits the words, "*et fidem infundit.*"

[TO BE CONTINUED.]

WHERE WAS PROTESTANTISM BEFORE LUTHER?

THE author of the Acts of the Apostles tells us (11: 26) that "the disciples were called Christians first in Antioch." It was likely that the designation was originally employed as a term of reproach; but it was one in which the disciples instinctively gloried. They had no higher ambition than to be accounted worthy followers of Jesus, the Christ. It is supposed that the name "Christian" was first given about A. D. 41.

The term "Protestant" was first used at the Assembly of Spires in Germany in 1529. The Diet had decided that no change should be made in the doctrine, discipline or worship of the national religion. Against this decision a protest was drawn up and publicly read by John, Elector of Saxony, in the name of the most representative men of Germany, as also of its chief cities. This protest contained these memorable words:

"That there is no sure doctrine but such as is conformable to the Word of God: that the Lord forbids the teaching of any other doctrine; that each text of Holy Scripture ought to be explained by other and clearer texts; and that this Holy Book is in all things necessary for the Christian, easy of understanding and calculated to scatter the darkness; we are resolved, by the grace of God, to maintain the pure and exclusive preaching of His only Word such as it is contained in the Biblical Books of the Old and New Testaments without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He

who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God."

That noble declaration brought the name of "Protestant" into existence; but, as I will show, there were Protestants before Spires, just as there were Christians before Antioch.

THE PRINCIPLES OR DOCTRINES OF PROTESTANTISM EXISTED BEFORE LUTHER.

It will be admitted that the Bible existed before Luther. In this argument it does not matter whether you take the Roman Catholic Bible or the Protestant. Both parties agree that the completed Bible was given to the Church at the very outset of the Christian era. Now, Protestantism (as the "Protest" now quoted shows) just means that, in matters of religion, we are to follow the Bible and nothing else. And because the Bible was before Luther, therefore, Protestantism was before Luther. We stake everything on this proposition—that our religion is the religion of the Bible. If we were beaten here we acknowledge that we are driven out of the stronghold of our position. But if Protestantism be as we assert and can most easily prove, an appeal from the voice of interested men speaking through the Church (so called) to the voice of God speaking in His own inspired Bible, then to say that Protestantism had no existence before Luther is just the same as to say that the Bible had no existence before Luther. Evangelical Protestantism is old Bible truth lifting up its divine testimony against modern Roman error.

If our religion was introduced by Luther then the doctrines of our religion were introduced by Luther. It should be an easy matter in that case for Roman Catholic divines to show which of our doctrines Luther introduced. We maintain that we can draw out a list of their new doctrines; let them draw out a list of ours. Is not that a fair challenge? Is the doctrine of the Trinity a new doctrine? The divinity of our blessed Saviour? His incarnation in Bethlehem—born (as to His humanity) of the Virgin Mary? His atoning death on the cross? His resurrection and ascension? That He is a perfect Saviour? That He is mighty to save and willing to save? That He is able and willing to save sinners as such? That they who look to Him, and trust in Him, and rest upon Him alone with a loving faith begotten of the Holy Ghost—such a faith as produces a holy life—shall never come into condemnation, but shall receive eternal life? Are these new doctrines invented by Luther? If so Protestantism is undoubtedly a new religion, as these doctrines may be fairly said to constitute its very essence. But if these doctrines existed before Luther, so did Protestantism.

Many illustrations suggest themselves. One very interesting event of recent years has been the discovery of the ancient city of Pompeii, which was buried under showers of dust, scoræ and mud during a terrific eruption of Vesuvius shortly after the death of our Lord and while the Apostle John was yet alive. The fated city, with all its precious treasures of art and all its disgusting revelations of pagan corruption, was so completely buried out of sight that its very existence was for

ages unknown. It seemed but a spot of barren desolation in the midst of a scene of unrivalled beauty and fertility. But of late years the *debris* has been carefully removed; and streets, houses, palaces, theatres, domestic furniture, baker's bread, sepulchral monuments, human forms of every age and condition have been laid open to the glaring light of day. Is it a new city? Nay, those deep ruts formed by the chariots of the gay and voluptuous inhabitants were almost as they are to-day in the time of the Old Testament prophets! The excavation is modern; the ashes, the *debris* from Vesuvius, though older is new in comparison with the city, the origin of which is believed even to have preceded the historic period. The excavation corresponds with the Reformation under Luther and the rest; the *debris* with the unauthorized "commandments and traditions of men" which were slowly deposited in the course of revolving ages. The city brought to view represents the venerable, primitive, unchanged doctrines of Christ and His apostles as contained in the written Word. In the one case it was only a dead city that was disentombed. In the other it was the living and life-giving doctrine of salvation through the merits of Jesus Christ.

Let us suppose that a valuable property has come down to you by will from some remote time. The property was left in trust for your entire benefit, but through gradual encroachment on the part of the trustees you have ceased to derive almost any advantage. The trustees have contrived to appropriate the entire benefit of the will to themselves. You bring the matter before a competent civil tribunal. Your case is so clear that it

admits of no honest dispute. You come again into possession of your property. What would you think if the trustees who had filched away from you what was indisputably your own were to taunt you with the challenge, "Where was your claim before the judgment of the court?" You would say, would you not, "In the will, where the claim alone could lie." The judgment of the court did not create, it only recognized the claim which had an existence independent of the court, and would in justice have been altogether unchallengeable had there been no court at all!

The Bible is the will and testament of our Lord Jesus Christ. In that will He has left us a legacy, the legacy of His great salvation. He has appointed no executors. He has bequeathed a wealth so vast and unsearchable that there is enough and to spare for all. There is no room for litigation. He appointed certain persons (apostles, and after them ministers and others) to expound the will, to make it known, to show to the children of men how rich the blessings and how free that Christ had bequeathed. But the expounders of the will came in time to constitute themselves his executors. They began to interpret the will as if it was all made in their favor; and to execute its provisions in their own interest, to secure position, influence and power.

Young Luther, the first scholar of his day in the University of Erfurt, though only twenty years of age, got a sight of the will one day in the library. He had never seen the Bible before, though he had received a large part of his education as a priest. He saw that the provisions of the will had been set aside; that its benefits had been ar-

rested, alienated by self-authorized and interested men. When he and the other Reformers thrust these self-constituted executors aside, that the benefits of the will might be dispensed to their proper objects, did he set up any new claim in their behalf? Nay, he but established the old claim.

This is our position. We did not bring in any new Bible. Luther did not. He but unchained the old one. I ask any man of plain common sense this question: "If Luther had brought in a new religion would it not have been natural—inevitable—that he would have been afraid of the old Bible?" It would have been his interest to have bought up and to have burned every copy he could by any means bring within his reach. Was he afraid of the Bible? Did he show any desire to keep the will out of sight? Driven by the fierce and combined persecution of Pope and Emperor—persecution under which less resolute natures would have utterly quailed—to his hiding place in the solitary castle of the Wartburg perched like a bird upon its rocky pinnacle, how did he spend his hours of seclusion? In translating the New Testament into German. The issue of that Bible in the vulgar tongue for a florin and a half ensured the final triumph of the Reformation. The waters of life were now flowing freely among the people. But all that Luther did, or any of the others, was to unseal the old fountain and remove the barriers that a corrupt Church for its own aggrandizement had thrown up in the way of their beneficent outflow. The waters were old enough; it was the obstructions that were new.

[TO BE CONTINUED.]

WAS THE APOSTLE PETER EVER AT ROME?

BY REV. MASON GALLAGHER, BROOKLYN, N. Y.

RECAPITULATION.

THE office of the head of the Church is claimed by the Pope as the successor of St. Peter. The adversary of the Papacy who devotes his energies to the undermining of the position is so far logical; and he manifests his appreciation of the value of time. Could the Papacy be dislodged from it, there would be left him no vantage ground, the occupation of which would enable him to retrieve his loss. . . . Now the simplest way of proving that the Bishop of Rome is not the successor of St. Peter is . . . by establishing, as a stubborn fact, that St. Peter himself, the presumed source of the Papal claims, never was Bishop of Rome, in fact that he never was in the Eternal City."

Thus writes Rev. Reuben Parsons, D. D., in "Studies in Church History," A. D. 1886, with the imprimatur of Archbishop Corrigan of New York.

We need no better evidence of the importance of the topic here discussed. We repeat the words of Cardinal Perrone presented in *THE CONVERTED CATHOLIC* of August, 1884—"None but an apostate Catholic could make the assertion that 'St. Peter was never at Rome.' The reason of this fact (namely, that no Catholic could make this assertion) is that the coming of St. Peter in Rome and the seat there established by him is connected, as the indispensable condition, with an article of our faith; that is, the Primacy of order and jurisdiction belonging of divine right to the Roman Pontiff. Hence it follows that he cannot be a Catholic, who does not admit the com-

ing, the Episcopate, the death of St. Peter in Rome." (Cardinal Perrone's *St. Peter in Rome*, 1861, p. 32.)

This language is taken from Professor Clement M. Butler, A. D., "*St. Peter in Rome*," p. 267, written in Rome, in reply to statements made in an address in that city by Cardinal Manning. Dr. Butler writes: "To the Romanist it is essential that he should prove that St. Peter presided over the Church of Rome. On that assumed fact is erected the most important doctrine—next to that of salvation by the death of Christ—ever proclaimed to man. If true, it is a truth on which the salvation of myriads rests. If false, it is a portentous falsehood, the evil results of which no imagination can conceive. It rests on the fact that St. Peter was in Rome. If he was not there, it falls to the ground a convicted and dead lie. Now it will be admitted that such a fact should have proof that it is unimpeachable, abundant and undoubted."

We shall recapitulate the evidence on which we rest our case that there is no proof that is unimpeachable, abundant or even undoubted. Nay, more, in the homely words of McGavin: "There is no sensible man who would venture the value of a new hat that Peter was Bishop of Rome. . . . That he was Bishop of Rome, or that he ever saw Rome, yet remains to be proved."

In further proof of the vital bearing of this subject on the Papal position, we repeat the words of Dr. S. B. Smith in his "*Teachings of the Holy Catholic Church*," endorsed by Cardinals McCloskey and Gibbons, Bishops Gil-

mour, Lynch and Elder. "The conclusion which follows from the fact of St. Peter being Bishop of Rome is important, and one which every Catholic looks upon as the foundation of his faith."

Before reviewing the argument let us glance at the antecedent probabilities in the case. And here the *a priori* argument is immensely in favor of those on the negative side of this question, acknowledged to be fundamental by the Romanists.

First. From the position of Peter as divinely appointed missionary to the Hebrew people; coupled with the fact, as shown, that the great mass of the Jewish nation were in the East, in and around Babylon in Chaldea, from which region his first Epistle is directed.

Second. From the fact that St. Paul was in Rome, aided by a band of competent co-workers; and, therefore, that Peter's co-operation was not needed. The circumstances do not appear to have warranted the expense and risk of a long, laborious and exhaustive journey. Besides, we have reason to believe that Peter's appearance in Rome would not have been welcomed by the great Apostle already there. Already had these two foremost of that band been in collision. The dissimulation of Peter had aroused the indignation of the fiery tempered Paul; who had previously been engaged in a sharp contention (*paroxysm* in the Greek), with the devout Barnabas on a matter of Missions.

Doubtless, as in Corinth, where parties had arisen between the followers of the two Apostles, such rivalry would have been intensified by the presence of Peter in Rome. The

Apostle to the Gentiles would have again come into antagonism with the Apostle to the circumcision; and from the history and character of the two men, peaceful co-operation among them and harmony in the Church would have been a moral impossibility. Of all the Apostles Peter would have been the last to have intruded upon the special field of Paul. If we credit him with but little prudence, he never would have traveled to Rome.

Third. The principles laid down by both men in their letters indicate this opinion. Paul says expressly that he built on "no other man's foundation" (1 Cor. 15: 20; 2 Cor. 4: 16), and certainly he would have allowed no man as a rival in his field of labor, except he was expressly needed. The abundance of laborers in Rome made Peter's presence wholly unnecessary. Peter, moreover, expressly condemns an intrusion of this kind. He discountenances in his first Epistle (5: 20) all—*allogotrio, episcopizing*—overseeing the affairs of others; intruding as a "bishop in another's field," as the Greek has it. The Apostle in going to Rome would have acted contrary to his own inspired directions to the Church.

Fourth. A very serious objection arises to the presence of Peter in Rome, from the disputes concerning the authenticity and genuineness of the second Epistle of Peter. Eusebius, who is the main reliance for the claim of Peter's presence in Rome, writes of the Apostle's second Epistle, I. III, c. III: "I have understood only one Epistle to be genuine and admitted by the ancient fathers." The Epistle was not received into the Canon until the Council of Hippo, A. D. 393. The Church of Rome accepts this Epistle

as genuine, but can that Church explain the early doubts concerning it if the Apostle had been Bishop of Rome? Would Peter have kept secret from the Church that he had written two Epistles? We may regard it as absolutely certain that if written at Rome by Peter, the intelligence would have reached the Universal Church, and there would have been no doubts on the subject.

Kennon in his "St. Peter and Rome," p. 7, well writes: "If the second as well as the first Epistle, was written on the banks of the Euphrates or Tigris, the martyrdom which he then looked forward to as soon to take place might most readily account for it; for I do not think we have any very clear account of the Parthian Church in those days. If when Peter was put to death most of his fellow-Christians in the same place, or on the same journey, suffered with him; if in the Parthian war, which then was raging or soon afterwards broke out, the remains of that Church were swept away and few copies of this Epistle left, the doubts which have existed are fully explained.

"And, if so, another difficulty may perhaps be got rid of; for St. Jude's Epistle, with which that of Peter's is obviously connected, is also one of the doubtful ones. And though we know little of St. Jude's later history, various traditions speak of him as in Edessa, Assyria and Persia; that is, in the near neighborhood of St. Peter; and nothing is more likely than that the latter should embody those burning words of his fellow-Apostle, in the letter which he was then about to send to the churches of Asia Minor."

The removal of the doubts which

have affected so many minds with respect to this portion of the Sacred Canon is one of the good effects of making clear the truth; that the *a priori* argument and the verdict of history are positively and, we may say, decisively, against Peter's journey to the West.

Fifth. It seems highly reasonable that, as on account of the ancient tendency to idolatry, Jehovah concealed the body of Moses from the Israelites; for the same reason Providence has kept from the certain knowledge of man, the later residence and the burial place of the most highly honored and foremost of the Apostles of our Lord.

The fearful idolatry which has so sadly characterized the Church of Rome with respect to the human mother of our Lord and to the remains of martyred saints would have been greatly intensified if the bones of Peter could have been discovered and identified. They have never been found. No man knoweth of his sepulchre unto this day. So has the Lord ordered it. Peter was buried in Babylon, and from that spot shall he rise on the Resurrection morn. He will be surrounded by his fellow martyrs, and not by that long, black catalogue of men who have been falsely claimed to be his infallible successors.

It remains now briefly to recapitulate the form and order of evidence previously produced.

It has been shown that in the first century, in the writings of the only two authors whose works have reached us, Clement and Ignatius, nothing whatever is said concerning Peter's presence in Rome. Evidence is presented that in the five authentic documents of the

century following Peter's death, which exist: the works of Polycarp, Barnabas, Hermas, Justin and the Didache, there is no statement to be found that Peter visited Rome or died there.

An examination of the Scriptures makes it clear that they contain no allusion whatever to the presence of Peter in Rome. Such omission presents a strong and apparently conclusive negative argument against his presence there.

The question with respect to Babylon mentioned by the Apostle was carefully examined; and it was made evident that the overwhelming weight of testimony was in favor of the opinion that Babylon in Chaldea was meant. The names of 130 leading Continental, English and American writers, besides Roman authors, who hold that Babylon was the Chaldean city, and not Rome, have been given.

The fictions, such as the Clementina, from whence the story of Peter's visit to Rome was derived, were shown to be utterly unworthy of credit, by the admission of eminent Romanists. The statements of Caius and of Dionysius quoted by Eusebius, then of Irenæus, and lastly of Eusebius, were critically examined, and, it is claimed, were clearly seen to present no evidence on the subject deserving of respect or confidence.

Stress has been laid in the examination, on the opinion of legal minds, of jurists, Protestant and Roman, who, investigating the subject critically, have given their unanimous verdict; the case not proved with respect to Peter's visit to Rome; no reliable evidence whatever on the part of the affirmative.

If the conclusions here presented are just, the claims of the Church of Rome

do not rest on solid foundations; certainly not sufficient to lead us to trust in a religion which depends for its authority over mankind on the presumption that Peter was in Rome, was Bishop of Rome, and has handed down to the occupants of that See, supreme power over all bishops, ministers and members of the Church of the Lord Jesus Christ. There is here presented complete vindication for the action of all who have protested against and seceded from the Papal power; and in view of its almost universally deleterious and corrupting influence, it is the duty of all intelligent and devout Christian people to resist the Papal Church, to endeavor to enlighten its members, and thus bring them into the full liberty and light of the children of God.

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FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES

LETTER XXXVII.

NEW YORK, January 1891.

SIR—The world at large knows not and can never know what wretched hypocrisy and criminal deception and wickedness exist among nuns, priests, and even the bishops of your Church. Here are some instances. A communication from Detroit, Michigan, to the daily press December 22, 1890, reveals a state of things in the House of the Good Shepherd in that city that is a disgrace not alone to religion, but to civilization itself. The order of the Good Shepherd was established for the reformation of wretched women, but the mother superior and some of the nuns in the Detroit convent seem to be in need of reformation as much as the outcasts committed to their care. Sister Mary Immaculate, whose real name is Mary McQuade, said to the reporter: "I have seen Sister Stanislaus, the mother superior, drunk many times. I have known her to have wine brought to the chapel which she would suck through a straw during the singing of mass. Whipping the unfortunate inmates for not doing excessive work was a constant occurrence, and was administered by the mother superior. It consisted of beating on the hands and legs with a strap about two feet long, cuffing and holding the girls' heads under water in the bathroom until they were nearly suffocated. Mother Superior Stanislaus denounced the mother provincial, the head of the order in St. Louis, charging her with drunkenness and other irregularities."

Another inmate of the convent said: "We were often made to get on our knees and eat our food off the floor and to make the sign of the cross on the floor with our tongues." The Detroit police said they could do nothing in the case. All this and more appeared in the *New York Sun*, December 23, 1890.

Bishop Gilmour of Cleveland, Ohio, recently excommunicated the editor of the *Catholic Knight*, a paper published in his diocese, for sustaining two priests, Drs. Quigley and Primeau, whom the bishop had suspended and who appealed to Rome against him. Whereupon the editor published in his paper October 18, 1890, the following letter from Bishop Gilmour to his metropolitan, Archbishop Elder of Cincinnati:

LETTER TO ARCHBISHOP ELDER.

CLEVELAND, OHIO, March 12, 1889.

"Dr. Quigley and Primeau are at their old game of delay. Quigley will not fight as a man and Primeau is another of his tools. The game is 'keep up the racket and in time we will prejudice the public and Rome against him.' To which Rome does nothing either business-like or according to the law which she herself has promulgated. *Vide* her last circular, the one (in which) she agreed to leave such cases to the metropolitan. Yet she appointed you friendly mediator *in re* the sisters and has passed the Quigley appeal *in re* my competency, and refers it to Baltimore. And now Baltimore insists on hearing the

Coghlan and Quigley case—the original case—because of the appeal *in re* my competency. I expect something else *in re* Primeau, as I am now prepared for anything capable by a weathercock. I haven't a particle of confidence in Rome's consistency, either in law or in interpretation. This may be severe, but it is the result of a very wide observation. I am further convinced Rome is in the hands of the religious, and the disintegrated and isolated action of individual bishops can effect nothing. Bishops are treated like sophomores; and laws are only made to be explained away by underlings. One thing is certain, I have written little to Rome, and I will write less. I will do my duty and go up or down, as the case may be, with my ship. Lack of unity among the bishops is the cause of the weakness. I thank you most sincerely for what you have written *in re* Quigley and Primeau. I have to write the first word on the matter to Rome, but in time I will write, and when I write I will be read. After all Rome must learn there is somebody else to be consulted than Quigley, and that a bishop is not a child nor a poodle. I know what I am about as well as Rome; also as earnest for the weal of religion and as loyal to the Church as Rome. If Rome chooses not to consult with me, I will consult myself; but Rome will quit kicking me further as she has lately done. Pardon the above; it got out of my pen as I run, and I send it that you may see the state of my mind.

“Very truly in Christ,

“R. GILMOUR, Bishop of Cleveland.”

The authenticity of this letter was proved at the trial of the case of Father John B. Primeau against Bishop Gilmour in Toledo, Ohio, in April 1889. But it was not published until last October, when the editor of the *Catholic Knight* found it in the court records. Then Bishop Gilmour in fear and trembling at the wrath of Rome published in his official organ, the *Cleveland Catholic Universe*, the following card “To the Public:”

“Last week the “*Catholic Knight*” published a copy of a private and confidential letter written by me to the Archbishop of Cincinnati and by an oversight read in the Court of Common Pleas, Toledo, Ohio.

“The court stenographer, James E. Emery, pledged his word that no one would ever get a copy of said letter from his notes and the court forbade its use in the suit before the court.

“To prevent as much as possible the evil intended by the publication of this letter through the malice of Joseph J. Greeves and his clique of clerical counselors and backers, I hereby and by these presents withdraw every word in said letter of apparent disrespect to Rome and every word that could be construed as a doubt of Rome.

“The above is *proprio motu*.

† RICHARD GILMOUR,

“Cleveland, Oct. 16, 1890.

Bishop of Cleveland.”

Mr. Emery, the court stenographer, published a card in the *Catholic Universe*, October 23, in which he said he was compelled, in virtue of the law, to furnish a copy of the letter to Father Primeau.

This exposure of life inside the Church of Rome will do good, Cardinal.

Yours truly,

JAMES A. O'CONNOR.

EDITORIAL AND PUBLICATION NOTES.

NEXT MONTH WE SHALL PUBLISH AN article of great historic value on "The Huguenots" by Rev. Robert S. Mac-Arthur, D. D., pastor of Calvary Baptist Church, New York. Other articles of great importance on great subjects will follow from the foremost ministers of the different denominations. No patriotic American can afford to miss these articles.

TO OUR SUBSCRIBERS.

We hope you will all renew your subscriptions for this new year as soon as convenient. The sooner the better.

OUR TARDY SUBSCRIBERS

Who have not paid for last year—what shall we say to you? We could say much in many words, but four words will suffice for this month—**Pay up and Renew!**

To all our good friends who have renewed their subscriptions and those who are going to renew we extend our heartfelt thanks. To them is due all the credit and praise for whatever good the magazine has accomplished.

THE CONVERTED CATHOLIC.

The following letter is a sample of the many received during last month:

SALEM, MASS., Dec. 22, 1890.

Enclosed please find my annual subscription to THE CONVERTED CATHOLIC. It becomes every year more interesting and is certainly the best publication on the subject I have ever seen. P. D.

From the foremost ministers of New York comes similar testimony. "I receive thirty periodicals," said one of these ministers, "and THE CONVERTED CATHOLIC and a missionary monthly are the only ones I read from beginning to end the day I receive them."

"I am a liberal Catholic and I read your magazine with much interest. I am glad for the sake of Christianity that you do not abuse us. J. McC."

TURKS ISLANDS, }
WEST INDIES, Dec. 12, 1890. }

Enclosed please find my subscription to THE CONVERTED CATHOLIC for another year. I was born and brought up a Protestant, but I always look forward to the time when the magazine arrives and read it with the greatest interest. F. H.

ONLY FIFTY CENTS.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y. M. C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent those rooms. To Catholics also it will be sent for fifty cents.

NUNNERY LIFE.

That strange being who calls himself "Father Ignatius, the English Monk," received much attention during the meetings he held in New York last month. He has a monastery in Wales and a convent or two under his charge, and though he is a High Church Episcopalian, his convents do not seem to be any better than the Roman institutions, if we may judge by the recently published history of one of his nuns, Sister Mary Agnes, O. S. B. Her work is entitled "Nunnery Life in the Church of England; or Seventeen Years with Father Ignatius." A notice of this work has already appeared in our pages. It had a wide circulation in England. Price \$1.50. For sale at this office.